THE LATTER-DAY SAINTS'

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"*Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the will of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*"—I SAM. 15: 22.

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THE SPIRIT OF THE BOOK OF MORMON.

BY ELDER B. H. ROBERTS.

"I CAN no more remember the books I have read than the meals I have eaten," says Emerson, "but they have made me." In this way the American philosopher recognizes the simple truth that the reading of books has something to do with the making of a man—that they affect the mind. A book has a spirit as distinctly as a painting or a piece of sculpture has "feeling"—of course I mean a real work of art, into which something from the soul of the artist has passed. The best thing about a painting or piece of sculpture is said to be that which cannot be described; so also the best part of a book is the spirit of it, which may not always be describable, and that elusive, mysterious quality we call its spirit may arise from something quite apart from its rhetoric, or logic, or diction. It may be even as the voice of God: not in the strong wind, that rends the mountains and breaks in pieces the rocks before the Lord; not in the earthquake; nor in the fire; but in the still, small voice which follows the wind and earthquake and fire. (I Kings: xix). So with a book: its spirit may owe its existence to its simple truth—to the spirit of truth in them that made it.

"Do you ever think," said a writer in one of our popular magazines—"Do you ever think what is the effect of a book on your mind? . . . Is your mind purer for it, or clearer? Has it filled your mind with good or bad images? Has it raised your standard or lowered it? . . . Every book you read and understand affects you for better or worse. It has some effect upon you, and if you are sane you are bound to find what that is."

In common with all books, the Book of Mormon has its spirit, produces its effects upon the minds of men; and as it claims to be a work originally written and also translated through the inspiration of God, and deals primarily with sacred things, it is to be expected that the spirit of this book will have not only a good, but even a divine influence; that it will be of a faith-promoting, doubt-dispersing, comfort-bringing character. Its effect upon the minds of men, therefore, may be another test of its claims to a divine origin; and to that test I now submit it.

In his work entitled, "My First Mission," the late President George Q. Cannon makes the following statement respecting the influence exerted over his spirit by reading the Book of Mormon under the trying conditions in which he was placed while serving as a missionary in the Hawaiian Islands:

"Some of my readers may be placed in circumstances similar to those which surrounded me a part of the time on the Sandwich Islands; and it may be profitable to tell them how I kept from losing courage and becoming home-sick. My love for home is naturally very strong. For the first year after I left home I could scarcely think about it without my feelings getting the better of me. But here I was in a distant land, among a people whose language and habits were strange to me. Their very food was foreign to me, and unlike anything I had ever before seen or tasted. I was much of the time separated from my companions, the Elders. Until I mastered the language and commenced preaching and baptizing the people, I was indeed a stranger among them.

"Before I commenced holding regular meetings, I had plenty of time for meditation, to review all the events of my short life, and to think of the beloved home from which I was so far separated. It was then I found the value of the Book of Mormon. It was a book which I always loved. If I felt inclined to be lonely, to be low spirited, or home-sick, I had only to turn to its sacred pages to receive consolation, new strength, and a rich outpouring of the Spirit. Scarcely a page that did not contain encouragement for such as I was. The salvation of man was the great theme upon which its writers dwelt, and for this they were willing to undergo every privation and make every sacrifice.

"What were my petty difficulties compared with those afflictions which they had to endure? If I expected to share the glory for which they contended, I could see that I must labor in the same spirit. If the sons of King Mosiah could relinquish their high estate, and go forth among the degraded Lamanites to labor as they did, should not I labor with patience and devoted zeal for the salvation of these poor islanders, heirs of the same promise?

"Let me recommend this book, therefore, to young and old, if they need comfort and encouragement. Especially can I recommend it to those who are away from home on missions. No man can read it, partake of its spirit, and obey its teachings, without being filled with a deep love for the souls of men and a burning zeal to do all in his power to save them."

In the experience and sentiments expressed in the foregoing passage, Elder Cannon but voices the experience and sentiments of very many Latter-day Saints, including thousands of missionaries who have felt all that he has described with reference to the effects of the Book of Mormon upon his spirit.

The experiences of this host of believers may be properly appealed to as evidence for the effect of the book upon their minds; and I cannot believe but that it is also an evidence of its truth. Men have gone to the Book of Mormon in despondency, and have come away cheered; they have gone to it in sorrow, and have come away comforted; they have gone to it at times when overwhelmed for a moment by the mists which the speculations of men sometimes throw over truth, and have come away from it enlightened—with faith, and hope, and charity renewed. It created for them a firmer faith in God. In the presence of its spirit doubt took wings. Its moral and spiritual standards they find to be the highest and noblest. Indeed, so perfect is its morality that no one has yet been able to bring a complaint against it on the ground of moral defect; and it was doubtless a consciousness of its moral excellence that led the Prophet Joseph Smith himself to declare, on one occasion, when in council with the Twelve Apostles, that the Book of Mormon was the most correct of any book on earth, and that a man could get nearer to God by abiding by its precepts than by following any other book whatsoever. If in its historical parts believers find it dealing with events that exhibit selfishness, unholy ambitions, and all the follies and crimes common to all times and all nations and races of men, they never find its treatment of such things of the kind that blazons evil deeds, or consecrates crime; much less of the kind that cannonizes the vicious. In its pages they see things in their true light. There is no shuffling, but evil deeds receive their proper condemnation in the simple, straightforward language of its inspired men. For believers the Book of Mormon differs from the books of men as the works of nature differ from the works of men. And with what relief men of deep spiritual natures turn from the works of men to the works of nature! From artistic parks, to nature's jumbled wilderness; from well kept gardens to desert plains or valleys; from grass-lined, men-made lakelets to some huge waterbody, mountain rimmed, of unknown depths and wondrous coloring; from crowded cities with their din and strife to mountain tops, or lonely ocean's shore, where the freed soul in solitude can hold communion with his God—where deep may call to deep, and inspiration gather for life's battles!

All this and more believers find in the pages of the Book of Mormon, and the book that breathes such a spirit must surely have somewhat of divinity in it; and the existence of this divine spirit in the book must be somewhat of evidence that its claims are honest, and its contents true. This, or else we must believe that men gather grapes of thorns, and figs of thistles; that impure fountains send forth pure streams!

I shall be told, however, that the class of witnesses here appealed to, viz., those believers in the Book of Mormon who receive from its pages this spiritual comfort, are for the most part simple folk, who bring little or nothing in the way of scholarship to the examination of the book; and few of them ever stop to consider it in a thoroughly analytical manner at all. I shall not deny the charge; in truth, I rather rejoice in the fact; and I think I am justified in such rejoicing since I must needs think it takes on some of the coloring of that joy which Jesus expressed when He said, on the occasion of some of His simple minded disciples exulting in the possession of certain spiritual graces—"I thank thee, O Father, Lord of heaven and earth, that

thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." (Luke x: 21). The fact that this spiritual grace and comfort from the volume of American scripture is enjoyed chiefly by people of humble spirit, is an evidence to me that a certain truth expressed by ancient apostles is universal in its nature—good in all ages and among all people, viz., "God resisteth the proud, but giveth grace unto the humble." (James iv: 6; Peter v: 5.)

When men speak of pride their hearers have in mind chiefly the "purse-proud"—the pride of the rich made haughty by the power which wealth gives; or else they think of "birth-pride"—the distinction that comes from the accident of birth; or of "political-pride," that comes from civic position; or perhaps the "pride of the brave and strong," gratified by recognition in high martial stations. But there is another pride more offensive to God, perhaps, then pride in any one of the forms mentioned. I mean "intellectual pride," the pride of knowledge, of opinion, which so often attends upon the worldly learned man who has not as yet progressed so far in learning as to bring to the mind that humility of spirit which rightly belongs to, and will at last be found with profound learning. For my own part I can think of nothing that could be a greater offense against the majesty of God than for a man with his limited intellectual power presuming to pass judgment upon and reject the things of God, because, forsooth, those things do not conform to his opinion of what the things of God should be like; or because the way in which they are revealed does not conform to the manner in which he thinks God should impart His truths. Such pride always has and always will separate men from receiving knowledge by divine communication. While the meek and humble of spirit, borne down with the sense of their own limitations, find grace and spiritual enlightenment and comfort in the things which God reveals; and often arrive at hidden treasures of knowledge, and even of wisdom, unknown to the "intellectually proud" whom God resisteth.

In this connection, too, it should be remembered the class of people for whom the Book of Mormon was especially prepared. While a revelation to all the world, and containing profound truths the depths of which man by human wisdom has not yet sounded, it is primarily designed for the benighted native American races, fallen from the high station their forefathers once held in God's favor; and its simple plainness and faith-promoting power will yet constitute it a mighty instrumentality in bringing those races to a knowledge of God, and a true understanding of their relationship to him. Hence I say, it is pre-eminently fitting that this book should be of such character as to appeal to the understanding of the simple, and those who are willing and happy to be taught of God. And then, in any event, religion is and ought to be a "simple business," since among even highly civilized nations there are many unlearned people who can understand only that which is simple, and concerns alike the ignorant and the learned, the poor and the rich. But plain to the point of being simple as the Book of Mormon is, when men are once made aware of its power to rest the mind, to cheer the heart, to uplift the soul, they go to its pages for help as the lame and blind and sick were wont to go to old Bethesda's pool, to whose waters an angel's touch had imparted healing virtues.

The spirit of the Book of Mormon, then, its beneficent influence upon man's minds, are among the strongest evidences of its truth. This will appear all the more if the reader will but call to mind the fact that this influence does not arise from the cleverness of its construction; for its structure, as men view books, is complex, confusing, and clumsy. Its spirit and influence do not arise from its strict logical treatment of historical events, much less from its philosophical treatment of them; compared in these particulars with the works of Hume, Maculay, Gibbon, Hallam, or George Bancroft, it would be esteemed contemptible. Nor do the beneficent effects of the book upon the minds of men arise from its rhetoric, its beauty of diction, or the pleasing correctness of its language; in all these particulars it is admitted to be faulty; it has few or none of these merely human excellences for which it may be desired. Whatever power it possesses to cheer, comfort, and encourage men; by virtue of its human excellencies, but in spite of their absence; therefore whatever power to build up hope, create faith, or promote charity, exists not such influence for good as it possesses must be attributed to the spirit of God; and for that reason the book itself must be accorded a divine origin.

A VISIT TO THE STOCKPORT SUNDAY SCHOOL.

BY PRESIDENT JOHN W. GIBSON, OF THE MANCHESTER CONFERENCE.

THINKING that a description of this world-renowned school, whose students are to be found in every part of the civilized globe, would be of interest, herewith forward you a short account of a visit Elder S. A. Smoot and myself paid to this magnificent institution, on May 7th, 1905.

This Sunday school is said to be the largest single institution of the kind in the world, and dates back to 1787, being the outgrowth of the "Town Schools," six in number, which were governed by a committee representing various sections of the Protestant Christian Church, and had for its object the education of the working classes, who on week-days, in those times, were compelled to labor twelve and fourteen hours per day, children of tender age included.

The first teachers were paid 1s 6d per day out of a common fund. The present system of gratuitous teaching was inaugurated by Mr. Joseph Mayer, who became connected with the school in 1790.

Like all innovations on old habits, it had its battles to fight and difficulties to surmount before it overcame its opposers who claimed that it was a desecration of the Sabbath to teach on Sunday, notwithstanding the Great Master's example of doing good to the afflicted on that day. Means were also required to furnish halls, pay rent, purchase books, etc., but with indefatigable zeal, Mr. Mayer and his associates toiled on. As the school continued to grow, they moved from place to place, until 1805, when they laid the foundation stone of the present magnificent and commodious building, which with the addition made in 1835 forms three sides of a quadrangle, four stories high. It contains a large hall, or chapel, capable of seating from three to four thousand people, several smaller halls with a seating capacity of three to four hundred each, between forty and fifty recitation rooms, committee rooms, offices for

registration and secretaries, library rooms—one for the teachers, one for the higher, and one for the lower classes—also living rooms for the caretakers.

It was founded as a general establishment for the education of the poor children of the town, and was to be known as the "Stockport Sunday School." At the present time there is an enrollment of 400 teachers, and 4,555 students, and it has on its books the names of 6,282 registered teachers, and 109,088 registered scholars. The main object of the school now is to impart religious instruction; but writing is still carried on in some of the rooms.

Every person who gives the sum of £20 to the institution is entitled to be a trustee for life. From these a committee of not less than twenty-one nor more than thirty-five are annually chosen to regulate the financial affairs of the institution and attend to repairs, alterations, and furnishing of the building. A Board composed of the members of the Trustees, Committee, and Visitors (superintendents), regulate and manage the workings of the school.

The Visitors, or superintendents, of which there are now thirty-five, are elected annually, and must be persons of good character and members of some recognized section of the Protestant church. Each is allotted a particular department of the school which he personally superintends. He has under him a number of teachers according to the size of his department.

The teachers must have the same religious qualifications as the superintendants and are selected by the general inspectors on probation, being received as registered teachers at the semi-annual meetings held for that purpose. They are generally chosen from the advanced classes of the school, and are required to attend Sunday forenoon and afternoon, and to accompany their classes to their appointed places of worship, and to instruct their students in their duties to God and man.

New students remain three months on trial, when, if their attendance has been satisfactory, they are examined by the general inspectors, and their names are registered as regular scholars. They are required to attend places of worship and conduct themselves in an orderly manner, and can be expelled for non-attendance and disrespectful conduct. A system of promotions prevail and the student is advanced, from time to time, from one department to another.

We were received at the door by an usher and shown into the committee room, where we handed our cards to the Hon. Secretary, Mr. W. B. Leigh, whom we found actively engaged with several clerks in the duties of his office. We were very courteously received by him, and he gave us a short history of the school and its founders, while an attendant looked up an official to conduct us through the school. He was fortunate in obtaining the services of Mr. E. F. Ward, one of the trustees, a very cultured and affable gentleman, who has grown grey in the service of the institution. He conducted us through the labyrinth of rooms, and showed us the workings of the various departments, of which there are thirty-five in number, each of which is presided over by a male superintendent, or Visitor, as they are still called. The males and females are each taught in separate rooms by teachers of the same sex, except in one room where female teachers were instructing several classes of small boys. The class-rooms are variously furnished to suit the taste and convenience of the different superintendents and teachers, some with armchair,

stand, and desk for the teacher, and hinged seats and desks for the students; while others have the old-time three-legged stools for the teacher, and backless forms for the students. We were invited into several of the rooms to address the students, but as we desired to see as much of the school as possible, we complied only in one, which contained a hundred or more bright lads ranging from ten to fourteen years in age.

After being shown through the various rooms, we were conducted to the committee room, where we were invited to remain during a meeting of the Board, which was discussing the renovation of the present building and the erection of an additional wing to commemorate the Centennial Year. Here we were again asked to speak. We responded, our remarks being followed by the passing of a resolution "Extending to their cousins and Sunday school workers across the 'Pond' the hearty congratulations and best wishes of the Stockport Sunday school."

Having received a pressing invitation from Mr. L. B. Hadfield, the superintendent of the advanced class of young men, numbering about three hundred, to return and speak to them at the afternoon session, we returned to the school at 2:30 p.m. and complied with his request, occupying the time to the first interval. Our remarks were listened to with the greatest attention. We then bid the officials good afternoon, thanking them for their royal treatment, and expressing the hope that should any of them ever visit Utah, they would give us the opportunity of returning their hospitality.

How Progress is Made.—The human race is not formed like an army, standing shoulder to shoulder in regular order and column, and moving forward with rythmical footsteps that beat as one. We all are struggling up the hill, impelled by haunting unrest with which God has gifted the soul of man, and urged from behind by the fear of what we have left there. We are baited and driven on by unseen forces. Now and then some man with superior energy forges ahead and gains a height, never beyond calling distance, but still much loftier than that occupied by the multitude. Then this lone pilgrim, enchanted by the view which he obtains, calls back, and urges the multitude on, crying: "It is better up here! the air is purer, the scenery grander!" One would suppose that the multitude, hearing such a voice, would respond to it, rejoice in the message, and hurry forward with redoubled energy. But, somehow, that is not human nature. First of all, the crowd begins to laugh. "Ha! ha!" they cry. "Look at the fool! He thinks that he sees more than we. Really, he sees nothing at all. All he sees is in his mind's eye—the eye of a disordered mind. Ha! ha!" cries the multitude. But the man on the heights keeps on calling. Then people begin to get angry. They curse him. They revile him. They declare he is trying to coax the whole human race over a precipice. They throw stones and mud at him. And in the end they probably drag him down from the heights and kill him, and cast contempt upon his corpse. But later, one man will begin to say to another, "I wonder what he saw up there, anyway!" and they climb to find out, and will discover that what the scout affirmed was true. And then more and more climb, until this spot, explored by the man of courage first of all, becomes the camping ground of humanity.—*The Vanguard.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 18, 1905.

EDITORIAL

CHRISTIANITY'S FAILURES—CAUSE AND REMEDY.

THE Latter-day Saints are bringing the message of a restored Gospel to the world. They claim that the world is in urgent need of this Gospel, and for proof of this claim they point to the conditions which prevail in the world—even in the Christian world to-day. No man can truthfully say that the religion of Jesus Christ in its original purity and power has been preached and practiced continuously during the nineteen hundred years since its first establishment, with the results as seem in the Christian nations of to-day. If so, the religion of Jesus Christ has been tried and found wanting, and we cannot admit of such a conclusion.

The simple truth, plainly evident to any thinking, observing person, is that there has been a general apostasy from the Gospel as taught by the Great Master and Author of our salvation. The Apostle saw this "falling away" when, as he said, the people "will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears." The pure Gospel was subverted, the Saints were driven and persecuted, the servants of God were put to death; and then the weak-hearted and the unfaithful compromised with the pagans. The religion of Christ became corrupted. It lost its power to purify earthly life or save in a heavenly kingdom. The salt lost its savor, and it was "good for nothing but to be cast out and trodden under foot of man."

In that glorious first vision of the Lord to the Prophet Joseph he was told that all the religious sects then extant were wrong. It was a startling declaration to the young man, even as it has been to the world. "They draw near me with their lips," said the Lord, "but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof"; and this declaration is seen to be true when a study is made of what passes for religion in the modern world.

The statement has often been made that Christianity and civilization go hand in hand for the betterment of the race, and this statement we shall not wholly deny. No doubt the many truths left among mankind, notwithstanding the apostacy, have had their influence in the world; and yet, may there not have been influences other than religious that have made for civilization?

If civilization is dependent on modern Christianity, what about the example of Japan, which though a heathen nation, is yet far in advance as regards civilization of many Christian nations. It may be urged that Japan got her civilization from Christian nations, but that argument only shows that civilization may exist in a high degree apart from modern Christianity, because Japan has received much of this civilization without adopting the Christian religion.

The Gospel of Christ leads to a oneness. Its effects are the same on all classes or peoples. The nations of Europe and America are Christian. If then, all this modern Christianity is the pure Gospel of Christ, what ought we to see? Certainly, the fruits of the Gospel. And if for hundreds of years the Spirit of God which accompanies the Gospel has been operating among these nations, there ought by this time to be somewhat of a uniformity in results.

But we find a vast difference. The civilization of Great Britain is different from that of Russia. The Scandinavians are greatly in advance of the Bulgarians. The people of the United States are more civilized than those of South America. Yet they are all Christians. The Christian religion has not operated the same on these people, therefore there must be other forces at work; and may not the chief of these be found in the fact of race, as the Anglo-Saxon, and the Latin?

Many thinking men look upon the condition of the world to-day, and, seeing the lack of moving power in religion, lay the blame for this weakness in religion itself, failing to discriminate between the false and the true, failing to understand that the Christianity of the day is not the religion of Christ. Therefore, they condemn all religion. As well might they condemn all other truth, because error sometimes parades under the cloak of truth.

Mr. Frederic Harrison, the English writer, has recently published in the *Positivist Review*, London, an article on the failures of Christianity. The Churches are impeached in strong terms. The following paragraphs are quoted from the article. Speaking of the spirit of war found in the churches, he says:

"Hardly a voice was raised within the churches to stem the torrent of vainglorious passion during any of the wars, least of all during the infamies of the various South African wars, and, above all, of the Boer War. Catholics, Methodists, Anglicans, and even the Quakers or Friends, fanned the fighting temper. They behaved just as Russian priests do to-day in their war of aggression in the East, blessing the cannons, and promising heavenly rewards to the victors. As the head manager of the degraded Russian church said the other day to the Bishop, 'You are but the instrument in Christ of the all-potent will of the Little Father by divine right.' That is the tone of the bishops and archbishops of all establishments, of our establishment. They are the instrument of the government of the day, its tool, its creature. If the Government go for war, the priests of Christ to-day bless war and consecrate the engines of destruction. None do it so shamelessly, with such party zeal, as the prelates and clergy of the Anglican church."

"There is nothing exceptional or local about this character of the Christian churches to throw their force to the wrong side: to the side of war, oppression

and social injustice. It has been so in history, at least for centuries; it is so in most Christian lands. What is the established church in Germany but the docile instrument of the kaiserdom and of all his ideas of war, despotism, and national aggrandisement? Turn to Russia. There the Christian church is in its most repulsive form, servile to the tyrant, cruel to its rivals, the apostle of every form of degrading superstition and religious fraud. It is largely responsible for the infamous persecution of Jews, of dissenters of all sorts; it hounds on the agents of the Czardom in crushing Poland, in abolishing Finland, in exciting insurrection in the Balkan states, in pushing forward the attack on Turkey. And the prelates seem to have been partizans of the midnight murder of the King and Queen of Servia—in the interest of Christ and Holy Russia! Certainly they are guilty of crowning the head of the assassin. If we want an example of the depths of savagery, vainglory, and superstition, worthy of a Dahomey savage, we should turn to the barbarous rites now enacted by Russian priests, blessing the war against Japan. . . . They are only an extreme example of the perversion of which the Gospel of Christ is capable. We may point to these Russian priests and monks as the Spartans pointed to their own drunken helots, as a warning of what they may come to. English Christians do not descend to these depths of folly and inhumanity. But the spirit is really, at bottom, much the same. The endowed, established and incorporated Christian bodies are found, whether in history—for many centuries past—whether in our own land or in other European countries, whether Catholic, Episcopalian, or Lutheran, or Calvinist, to make—not for rightousness in nations, but for the ascendency of classes, the rivalry of nations, and the maintenance of abuses."

Whether or not Mr. Harrison's sweeping declarations state conditions exactly, there is no denying the truth of much which he says. His statements add one more strong argument in justification of the position taken by the Latter-day Saints that a restoration of the pure Gospel of Christ was needed. No re-modelling of old creeds would do. No building on the foundations of the dead past, no "book religion," but a new dispensation was needed. The debris of the ages had to be swept away, and the foundation rock of revelation from God be laid bare, upon which to build anew the glorious Church of Christ. This has been done; the Gospel in its purity and power is preached in the earth, and slowly but surely its leaven is permeating the world. This Gospel is the only cure for the evils that are afflicting the nations, and the sooner the people of this world come to a realization of this fact, the better it will be for them.

N. A.

The Bristol conference is postponed for one week, until June 4, 1905.

Elder Frederick Sheffield sailed for South Africa by the s.s. *Suevic*, May 11th, 1905.

Departures.—The following returning missionaries sailed from Liverpool for Boston, per s.s. *Arabic*, May 12th, 1905: From Scandinavia—Carl A. Krantz, John M. Lew, Neils Sandberg, Jr., Julius C. Beck, Niels Madsen,

Niels Mickelsen, John E. Swensen, J. David Larsen, Djalmar E. Lund, Hans Sorensen, Jr. From Switzerland and Germany—Charles R. Pike, G. Earl Garrett, D. H. William Meir, Joseph Benson, Roswell C. Belnap, Russell Y Rossiter. From Great Britain—William E. Maxwell, Luke H. Crawshaw, Imri B. Needham, Albert L. Holman, Darwin R. Harris, Joseph W. Lee, John W. Gailey, J. George Barrett, William Preston, Cecil Woodward.

Elder Krantz had charge of the company, which, besides the returning Elders, consisted of seventy-three emigrating Saints.

THE SCOTTISH CONFERENCE.

The semi-annual Scottish conference was held in the Masonic Hall, 100 West Regent Street, Glasgow, May 14th, 1905. President Heber J. Grant of the European mission, President Abraham M. Hill, Elders James Glen and W. E. Baird of the Leeds conference, President Stewart Eccles, nineteen Elders and one Sister of the Scottish conference were present.

After the usual opening exercises, President Eccles welcomed the Saints and strangers present; also presented the authorities of the Church, who were unanimously sustained. The clerk then read the statistical report of the Scottish conference, ending April 30th, 1905. The report showed total tracts distributed, 126,168; total books, 3,420; Gospel conversations, 5,322; outdoor meetings, 164; total baptisms, 25.

Elder Frederick G. Baker bore testimony to the Gospel.

President Grant expressed himself as being pleased to meet Saints and friends in Scotland. Showed how the principles of the Gospel would eradicate selfishness from human nature, and that our salvation would be made sure by keeping all the commandments of the Lord and remaining faithful unto the end.

At the afternoon session Elders George W. Webster, C. L. Gardiner, Lawrence Ritchie, and Hugh McKay, each spoke upon the principles of the Gospel. Brother William Cook sang, "How Sweet the Sound of Jesus' Name."

President Grant spoke upon the sacrifices made by the Latter-day Saints, and appealed to the strangers present to investigate "Mormonism," comparing it with the Bible. He made a strong argument in favor of the divinity of the Scriptures.

At the evening meeting Elder Stewart W. Eccles and President Abraham M. Hill each bore testimony to the Gospel. Brother Nymphus Murdock, of Charleston, Utah, bore testimony to the divinity of the mission of the Prophet Joseph Smith, having been personally acquainted with him. President Stewart Eccles and Sister Marintha Eccles each spoke upon the restoration of the Gospel. Sister Reed sang, "O Grave, Where is Thy Victory?"

President Grant gave a strong and convincing argument in support of the Book of Mormon, which was greatly appreciated by all present.

On Saturday evening President Grant met with the Elders in Priesthood meeting. The Elders reported their work, and President Grant gave some profitable instruction.

W. Wilson McCarty, Clerk of Conference.

TRIBUTE TO PRESIDENT JOSEPH F. SMITH.

THE Church of Jesus Christ of Latter-day Saints has always had opponents in those who love not the truth and who desire to be a law unto their own selfish ends. The attacks of the enemy have usually been at the head, and so it is no new thing that President Joseph F. Smith should be maligned by wicked men. Recently these vicious attacks have been unusually violent, and they have created a feeling of resentment in the hearts of the Latter-day Saints. The following article from the *Current-Journal* of Rexburg, Idaho, expresses the general sentiments of the Latter-day Saints regarding President Smith:

"We know President Smith, and have heard him speak many times. From the days of our childhood we have listened to his counsels and admonitions, and he has never said anything in our hearing that was not ennobling and of an elevating character. Through his teachings we have learned to love our country and its institutions better, and to serve God with a greater zeal.

"There is no need to be ashamed of the testimony which he gave at Washington. We glory in it. We are proud of him for saying what he did. To know that he has been true to those whom the Lord gave him in the days of his youth, to his wives and children, should not bring him reproach, but the commendation and respect of all good men. No man in the United States has more occasion to be proud of his family than he. Forty-two children, and not one of them has ever crossed the threshold of a saloon, or strayed from the path of virtue. What a testimony that is to his own character and the purity of his life. How many of his accusers can show a family record as clean?"

"Where is the man or woman he has ever wronged? Where is the debt that he has ever left unpaid, or the terrible sin that he has committed? Who among all the barking curs that snarl at his heels are worthy to sit as his judge, and pass judgment upon his morality.

"Orphaned in his boyhood by the cruel murder of his father and the death of his mother, he has made his own way in the world, and written his name so high upon the scroll of righteousness that it will shed its light upon generations yet to come, and be held in honor to the ends of the earth. He has struggled with adversity and overcome all obstacles. He has passed through poverty as well as prosperity. He has been an exile for years because of his convictions, and lifted up his voice in many lands and climes for the cause of truth. Since he was fifteen years of age he has been engaged in the ministry. Upon the islands of the sea and the continents of both the new and the old world there are thousands who bless his name for the good he has done.

"His life has not been devoted to the accumulation of wealth, or 'commercialism,' as is falsely charged. He has given his youth and manhood to the Master's service, and the uplifting of humanity. And to-day he stands as the prophet of his people, their president and leader, beloved and honored by all in whose hearts burn the spirit of the Gospel.

"Let his enemies rage in their fury against him, and hold him up to ridicule and scorn. They cannot shake him from the hearts of his people; he is too

firmly established in their love. His character has been too long building for it to be stained by the vaporings of a few disgruntled office-seekers

"It should not be necessary for him to defend himself. Let the Latter-day Saints who are acquainted with his character and life be his defenders. Let him know that he is sustained by their love and prayers daily. Whenever his name is assailed let them resent it as they would an insult. Everywhere, at home and abroad, from the pulpit and in the press, let all the world know that we are not ashamed of our Prophet, Seer, and Revelator."

CONSEQUENCES OF TRANSGRESSION.

Among the truths brought to light by the revelation of the Gospel of Jesus Christ, one has been clearly proved in these days—that the man who practices iniquity cannot long maintain a standing in the Church of God. Men may obtain light and intelligence—may have the heavens opened to their view and enjoy the visions of eternity; may have seen the lame leap as a hart and the blind restored to sight through the exercise of faith and the power bestowed upon the servants of God; yet, after having witnessed and been the participants in all these blessings, if they pursue a course of wickedness, they will, sooner or later, fall into such darkness that truth and its accompanying blessings will no longer have any attractions for them, and they will be ready to forsake the Church of God, which they formerly prized so highly, and use all the influence in their power to oppose it. Many are surprised that this should be the case—that those who have been zealous in propagating truth among mankind, should, afterwards, become so embittered against it; and they are ready to believe, because they are dissenters from the "Mormons"—a people who make great pretentions to knowledge relative to the truth of their system—that it must be a system of delusion and fraud, and that these dissenters are dupes, who have just arrived at a knowledge of the imposition. Because men have been in possession of knowledge, and have experienced much of the goodness and power of God, it does not necessarily follow that they will always be in possession of the same feelings, irrespective of their actions. Lucifer, the son of the morning, holding power and authority, blessed with knowledge and experience, fell into transgression, and became an angel of darkness, opposed to the Almighty and to all those who keep His commandments; and it is but reasonable to suppose that, if he could fall by indulging in sin, man, also, by taking a similar course, must be visited by similar consequences. The antagonism Lucifer manifests against the work of God is the same feeling that those who follow in his steps will have in a less degree towards that work whenever it is established upon the earth. The spirit of antagonism and persecution is a peculiarity that will always attend the Church of God in every age, and men will not rest contented unless they are devising some scheme to shed the blood of those who are engaged in its establishment. Especially is this the case with those who, themselves have been partakers of the blessing following obedience to the commandments of God, but who have taken a course to forfeit them through their transgression. The light within them has become darkness, and how great is that darkness! The fact that there are dissenters from the "Mormons" is no evidence, then,

that they are dupes, or that this system is an imposition, for, were there no dissenters from it, it would be a strong evidence—so long as it is admitted that the people are liable to transgression—that it was not of God, as He could not, and be consistent, look upon sin with any degree of allowance.—GEORGE Q. CANNON.

CURRENT COMMENT.

Drink in Great Britain.

IT is estimated that a sum of £14,360,034 was spent in drink in Ireland during 1903. This is about three times the amount of the present annual rental value of the land. Dr. Dawson Burns states that the national drink bill in 1904 was just upon 169 millions sterling. The average per head expenditure in England was £4 3s 2d, in Scotland £3 4s, in Ireland £3 2s 10d. Lady Battersea, one of the visitors appointed by the Home Office to inspect women convicts, recently stated, without any reservation whatever, that "seven out of every ten of the women in prison are there through drink."

Riches.

How pitifully small must position and money seem to the angels who probably regard our wealth much as we regard the stores of a colony of ants—an evidence of foresight and of thrift, perhaps, but not of greater wisdom than that of the birds who lay up no stores but, following an unerring instinct, take their flight in the fall to a warmer clime. A wealthy Englishman once undertook to criticise John Bright, the great orator and statesman, for not showing him greater deference. "Do you not know, sir," the man said to Bright, "that I am worth a million sterling?" "Yes, I do," replied Mr. Bright, "and I know it is all you are worth."—*Northwestern Christian Advocate.*

Mark Twain's Little Joke.

THIS story is not new, but it is worth repeating, it is so characteristic. When Mark Twain was living in Hartford, years ago, Bishop Doane was rector of an Episcopal church in that town. Twain had listened to one of the good doctor's best sermons one Sunday morning, when he approached him and said politely: "I have enjoyed your sermon this morning. I welcomed it as I would welcome an old friend. I have a work in my library that contains every word of it."

"Impossible, sir," replied the rector, indignantly.

"Not at all. I assure you it is true," said Twain.

"Then I shall trouble you to send me that book," rejoined the rector, with dignity.

The next morning Dr. Doane received, with Mark Twain's compliments, a dictionary.

Worship.

PRESIDENT JOHN B. MCQUARRIE of the Eastern States mission, speaking at the Weber Stake quarterly conference, at Ogden, April 23, 1905, took for his text, "What is Worship?" and explained that in one sense of the word it is admiration. "Some men worship or love power, others wealth, others know-

ledge, and in each case it is worship, and for that particular worship which any man has he will sacrifice all others for the attainment of that which he loves best. To secure the greatest happiness, one must learn what is most worthy of their admiration or worship. He who worships God, worships a true and perfect character, and that worship therefore yields to him the greatest happiness in this life and the life to come. We sometimes forget how far our characters are affected by our worship. If mankind worships that which is least desirable, character is built accordingly. If we admire our Heavenly Father, His laws and works, our characters form accordingly, and thus our characters are formed according to that which we worship most."

A Peculiar Sect.

In the beginning of the last century, Joanna Southcott, an English domestic, gathered a number of followers—in the neighborhood of 100,000. She taught that she was the woman spoken of in the 12th chapter of the Apocalypse, and she prophesied that "Shiloh" would come in 1814. But "Shiloh" failed to appear, and her followers fell off. For many years, very little has been heard of the sect, but now some of them have again appeared before the public. A New York dispatch says that eighty-three men and women came, the other day, to that port from Australia, claiming to be members of the sect founded by Joanna Southcott. They have come to this country, it is said, to found a colony in which to live and await the coming of the Millennium, which, they think, will occur in 1916. According to the dispatch they call themselves Israelites, and assert that they are the lost tribes of Israel. Only one tribe of Israel, they say, is now lost, and they expect to find that tribe before the end of the world. They have been living in Australia, and are being taken to Michigan by five members of the colony near Benton Harbor, which is said to number four hundred persons. Their abode they call "The House of the Lord."—*Deseret News.*

Life on Mars.

According to a report, the astronomers at Flagstaff, Ariz, now believe, after noting the change in colors of certain sections coincident with changes in the Martian year, that brownish sections of the planet which were before supposed to be seas were simply stretches of winter-denuded soil, since at other epochs these same sections show a blue-green tint, indicating fresh vegetation. If this is correct, the conclusion that intelligent beings inhabit that planet appears very reasonable. From what we know of life in its various forms in the part of the universe we inhabit, plans exist for the sustenance of animal life, and the various animals are made to serve man in the conquest of nature and the progress of civilization; through which means alone, man can attain the perfection necessary to enable him to continue his existence in a still higher sphere. The entire creation, as far as we know it on earth is one chain, in which each link is dependent on the other, and all interlocked with this final end in view. We have a right to conclude that the facts are similar in other worlds, especially to those belonging to our system, which constitute our nearest neighbors in space. If, therefore, it is reasonably certain that vegetation flourishes on the planet Mars, it is equally

certain that there is animal forms of life, and that there are intelligent beings, to rule over and to govern such existences for their own moral and intellectual development. The logic of analogy forces this conclusion.—*Deseret News.*

FORFEITS.

Oh, "Forfeits" is the greatest fun!
My Grandpa said that everyone
Must play, because 'twas Christmas night—
I heard one cousin told to bite
About six inches from the poker!
I ran to see if it would choke her;
But no, sir; with the poker near
Her face she stooped, and bit my ear!

And I'd a lot of things to do;
To "bow before the prettiest." Who
Could that one be? I looked all 'round,
But no one prettier I found
Than my own Mother; so I bowed
Quite low to her, and said out loud
"I think that you're the prettiest one."
And Father whispered, "Right, my son!"

Then to the wittiest, on one knee,
I had to kneel. What that might be,
I didn't know; but I'd heard tell
Of "Mother-wit," so thinks I, "Well,
I'll kneel to Mother." So I knelt,
Before her; and she said she felt
Quite complimented. Father smiled
And whispered: "Good for you, my child!"

Then, let me see—oh, yes, the rest
Was, "Kiss the one that you love best!"
Of course I didn't have to think
About who that was. Quick as wink,
I kissed my Mother. "Oh, I do
Love you the best," I shouted. Whew!
How they all laughed. I don't see why.
But father whispered, "So do I!"

ELIZABETH ROLLIT BURNS.

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